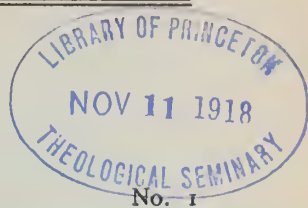


A Religion of Freedom and Earnestness



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The American McAll Record

February,
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TABLE OF CONTENTS

SPECIAL NOTICES — The Monument to Dr. McAll.—The Board Meetings in Paris.—The Revival of Protestantism.—An Interview.—Auld Reekie and the McAll Mission.—The Work of the Mission Boat.—A Great Evangelist, R. W. McAll.—My Fire at St. Etienne.—“Salle Boston.”—Women's Work in the Mission.—Notes from France.—Here and There —HOME DEPARTMENT.—In Memory of the General Secretary.—Dr. Rossiter's Itinerary.—The Home Field.—Memorial Day.—The Seventeenth of January.

OTHER PUBLICATIONS

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The AMERICAN McALL RECORD

VOLUME XX

FEBRUARY, 1902

NUMBER I

THE ANNUAL MEETING

WILL BE HELD IN

MORRISTOWN, NEW JERSEY,

Thursday and Friday, May 1st and 2d.

Full particulars will be given in our next number ; we simply announce the date thus early that plans may be made in ample season.

By an unfortunate mischance the Memorial Minute to Miss Remington, adopted by the Board at its October meeting, was omitted from the December RECORD. It is on page 23.

The *Paris Quarterly* for January contains a tribute to Miss Remington.

Two ladies from Switzerland have lately gone to live at Roubaix, and taken up work there with Messrs. Gounelle and Arnoux, at their own charges, so moved have they been by the accounts of the excellent work going on in that needy place.

The *Paris Quarterly* says :

"We had the pleasure of having Dr. and Mrs. Rossiter with us for three months, and during that time they saw a great deal of the work in the provinces, as well as in Paris. Dr. Rossiter was deeply struck by the pressing needs of this time in France, and with the importance of doing all that is possible to give the Gospel to the French people. . . . He has left behind him a pleasant memory, and we trust that he has taken with him to his arduous work in America on the behalf of France, a supply of information and of hope, also, that will stand the work in good stead. Dr. Rossiter paid a flying visit to Edinburgh and spoke at our annual meeting there, as well as at three services on the Sunday. He also met the London Committee, to their mutual satisfaction. Let us not forget to uphold in prayer our friends in America."

THE MONUMENT TO DR. McALL

Our readers will remember the announcement in a late number of THE RECORD that Mrs. McAll was collecting funds from personal friends and lovers of Mr. McAll, with the hope of marking his grave in Père la Chaise with a stone cross. That wish was soon realized, and on last All Saints' Day (November 1st) the cross was erected over the precious dust. Many friends of Dr. McAll were present, and the day having been chosen in part for this reason, a great crowd of those who on All Saints' Day visit the last resting place of friends also heard a part or the whole of the service of dedication. Among other speakers, Mrs. McAll expressed her gratitude to the architect, adding:

"What thoughts are awakened in my heart by this cross, so much desired, which has been my dream for eight and a half years! How did we come to think ourselves authorized to plant a cross upon this resting place of this friend of France, who loved your country with all his noble and generous heart?

"In the silence of night it seemed to me once that I heard a voice which said, 'Put "*Come unto me*" upon the cross!' It seemed to me like an echo of the voice of that servant of God, who in the dear meeting of Ménilmontant was never tired of repeating that large and tender appeal of the Master, 'Come unto me, all ye who are weary and heavy laden, and I will give you rest.'

"This is the dominant idea of this tomb. In his youthful journeys R. W. McAll with his delicate pencil and his artist soul sketched many of the stone churchyard crosses in the austere north of England. Some of them were richly carved, others were of a penetrating simplicity."

The cross appeared in many of the hymns which he composed. The one, *Sur la Croix*, was perhaps his favorite of them all. Now on this Celtic or Ionic cross which stands upon his grave, and of which our readers will see a sketch on the cover of this number, are cut the words "*Come unto me, ye who labor and are heavy laden, and I will give you rest.*" Being dead, he yet speaketh to thousands whom the sound of his voice never reached.

THE BOARD MEETINGS IN PARIS

S. B. ROSSITER.

The affairs of the McAll Mission are so many and varied that they require the best thought and a large expenditure of time of the members of the Board. The Board meets twice a month in the afternoon and the conference lasts four or five hours. Mr. Sautter, the venerable and beloved president, is nearly always present; Mr. Greig, the director, with all the business to be attended to well arranged, is always in his place; Mr. Soltau, the treasurer, with everything relating to the practical side of the Mission at his tongue's end, is always there; good Dr. Benham, faithful and devoted, is ever ready with his advice and service; Rev. H. Merle d'Aubigné, Mr. Réveillaud and venerable Mr. Rouilly, a friend of the Mission from its beginning, are there, and Dr. Thurber, of the American Church, and Dr. Noyes, of the English Embassy Church, when their engagements will permit. On the 22d of October the American secretary, by virtue of his official position, was present and sat as a member of the Board. The sessions are opened with prayer and then item by item the affairs of the various stations are taken up. At this October meeting several resolutions were carried, which will be of interest to American Auxiliaries.

"Resolved, That in any case where a hall is supported by one or more Auxiliaries and the full expense of the hall met, such hall shall not be closed nor its locality changed without giving the sustaining Auxiliaries the right of the deciding vote."

This resolution aims to secure from Auxiliaries the full support of halls named after their cities.

An appeal from the halls at Saintes and Cognac came before the Board with such unmistakable evidences of real spiritual interest that the Board passed the following resolution:

"Resolved, In the case of Saintes and Cognac the representative secretary of the American McAll Association be empowered to put before the Newark Auxiliary in strong terms the situation and the prospects of usefulness of these halls."

I ventured on my own behalf to offer a resolution embodying in part the faith of the Mission. It was most cordially adopted.

THE REVIVAL OF PROTESTANTISM

[From *The Churchman*]

There is every indication that the twentieth century may see some strange results coming from the present remarkable revival of the old Huguenot spirit in France. There are certain principles at work at the present time in the body politic which may bring this strange and unexpected result to pass, for in France especially it is true that it is the unexpected which is continually happening.

One cause of this curious renaissance of Protestantism is found in the fact that it is the provinces which are to-day ruling the nation and not the Parisian tone of life. A remarkable triumvirate is at present at the head of the Government and this triumvirate represents not the gay capital of Paris alone, but the strength and wisdom of all the provinces in France. Another cause of this Huguenot revival is found in the irrepressible conflict between church and state of which the Dreyfus trial was a notable sign.

This conflict is commanding universal attention, not only in the French Republic, but throughout all Europe. The continental papers are filled with articles upon this subject, for it is universally admitted that it is a game between the power at the Vatican and the Republican genius lodged in the present administration, which is being played upon the chess-board of France to-day. If the French Government can successfully outride the storm caused by the Associations Bill, it will mean stability to the Republic for a generation to come. But every effort is making by the combined enemies of the administration to throw over the Government, and those who are in the opposition forces declare that the Waldeck-Rousseau ministry is surely riding for a speedy fall.

President Loubet, M. Waldeck-Rousseau, the leader of the Government party, and General André, the Minister of War, are exceptionally strong men. In fact, not for a generation, since the epoch of Gambetta and the heroes who founded the republic, have three such remarkable men been in charge of the Ship of State.

Their treatment of the Kruger episode and of the Fashoda

incident show the cleverness and tact of their handling of two markedly difficult situations. In defence of this administration the celebrated journal, *La Siècle*, is making a stiff warfare against the Jesuits and the Assumptionists who manage the famous daily religious paper, *La Croix*. This latter paper goes everywhere throughout France, and is a most powerful foe to the present secularist and liberal administration. It is the confessed desire of these ecclesiastics to overturn the Republic and place upon the throne a "strong man" or "Imperialist Leader" or "Legitimate King."

And still another cause of this Protestant revival in France is found in the fact that the French people have discovered after three centuries' experience that Romanism cannot be conquered by infidelity. In a study of this problem by Pastor Fontanes, entitled "France and Protestantism," this original and vigorous writer declares that "Religions are conquered only by stronger religions." In mere negation there is no aggressive power. Consequently the denying Protestantism of the past must give place to the positive and courageous Protestantism of the future, and in the present movement M. Fontanes has discovered that the Reformed Church of the Revived Huguenots is being brought to new life and power by the rise of the social spirit of to-day. The success of the present movement, M. Fontanes declares, "depends upon its ardor in setting forth the advantages which it ensures for science and for social improvement. The Protestant principle," he affirms, "holds the promise of the age to come."

As I pen these words I am reminded of an incident which took place in a little shop this very day here in Dinan in Brittany. A lady agent of the famous paper, *La Croix*, was distributing after the manner of the missionary and the colporteur some copies of the paper, in which was a flaming appeal to the Catholics of France to stand together and resist the so-called iniquitous law of the Associations Bill. The editorial in question was in large type, with many italicized words, and was entitled "An Appeal unto Caesar." This lady agent was also distributing to the faithful a little medal or "oriflamme of the faith," on which was a painted image of the Saviour with a flaming sacred heart of fire. I was told by the shopkeeper that

this sacred medal was finding its way into every Catholic home in France, as a part of the propaganda of the newspaper *La Croix*, and that this medal was the sign or badge of all those who were leagued together for the defence of the faith as opposed to the *soi-disant* atheistic government of the present Republican administration.

With the immense patronage of the Gallican clergy helping on this crusade against the Republic and with the lately expressed desire of the Pope that the church should not yield to the persecution of the state, it is easy enough to see that between these two forces, the Vatican propaganda and the resistant Republic, the old Huguenot conscience, which is by no means dead, is forging its way into prominence in a very bold and striking manner.

During the last year the able and independent journal of Paris, *La Siècle*, has been making a very careful study of this revival of Protestantism in France. This series of papers is entitled "The Prodrôme of a New Religious Reformation; or, Let Us Break Away from Rome." The motto of the reformers in Austria, Bohemia and Hungary has been "Los von Rom" (Free from Rome). This motto has given the name to these studies in the *Siècle*.

After reviewing the spread of this movement in Bohemia, where thousands of people have abandoned the Roman Church, the *Siècle* has devoted much time and space to a careful and discriminating investigation of this singular re-awakening of the old Huguenot spirit in France. It must be borne in mind, in considering this entire subject, that the *Siècle* speaks not from a religious or Protestant point of view, but from the standpoint of the philosopher and the political economist.

In the struggle at present going on between Catholicism and the so-called atheistical Government of France, the *Siècle* recognizes the fact that a new and unexpected factor has presented itself in the reappearance of the submerged element of Protestantism in France, which, like the lost continent of Atlantis, now slowly but surely emerges from hidden depths again.

The following are some of the statistics which have appeared during the past year in the columns of the *Siècle*, show-

ing in its own words as literally translated, that "Consciences appear to be re-awakening, and populations which seemed incapable of effort are showing at this moment singular energy in the attempt to shake off forever the clerical domination." In Auvergne the movement is developing the utmost intensity of feeling. Two entire villages in Puy de Dôme became Protestant, and from this centre the movement has spread into the neighboring departments. Lately Madranges, a village of Corrèze, became Protestant, causing great excitement in the Catholic press.

A pamphlet of the Bishop of Tulle, addressed to his curés, declares that the church is in the presence of a peril which threatens the whole of France. An abbé sent by him to this district with money gathered from the diocesan funds was powerless to produce any result. The movement in this region spread rapidly. Five Protestant pastors became established in Corrèze. Four localities near Madranges applied to M. Creissel, the pastor lately appointed there. At Saint Salvador meetings are held in a hall loaned for that purpose by a municipal counsellor. The audience in this place is composed mostly of men. At Merciel thirty children receive regular religious instruction, at which many adults attend. At Marcillon the same results have attended the preaching. In this district two villages have asked for pastors. At Saint Jal the mayor himself sent for a pastor to preach to the people. M. Creissel has in this town a regular audience of 500 persons. At Pradines the entire population, with the municipal counsellors at their head, requested a pastor to come and lecture to them. This petition was granted, and the lecture was held in the Town Hall.

The movement in this region has spread to Gourdon and Chamberet, where four villages were served by the same pastor. The town of Saint Clement also sent for a pastor to conduct a conference. The Bishop of Tulle, becoming alarmed, changed the curé. But this had no effect. To sum up the results in this section, there are sixteen villages in the department of Corrèze which have been converted to Protestantism in a few months. The movement is continuing at the present moment of writing, the number of pastors being totally insuffi-

cient for the work. Material and moral progress partly explain this eagerness for teachers.

At Madranges, before this revival, no pupil in the Ecole Communale (government village school) had attempted to compete for the "leaving certificate," while in 1899 four, and in 1900 six pupils passed.

The desire of instruction for their children is so keen that an old woman of eighty years guarded a flock of sheep in order to let her grandchild attend school and obtain this certificate. Material progress seems to have followed moral progress in almost every case. At the same time that these religious conferences have been held, others have followed, on economical, agricultural and social subjects. Agricultural improvements have been introduced, and Grange societies have been formed with a view to securing better harvests and less mortality amongst cattle, etc., etc.

Such is the condensation in one district alone of the statistics of this movement of the revival of Protestantism in France as gleaned from the columns of the *Siècle*. Some fifteen pages of foolscap paper, describing similar results in other regions of France, remain perhaps for a later article upon this subject.

As one reads column after column describing this remarkable uprising of the French provinces there is a tonic quality most perceptible about it which reminds the reader of the beginnings of our own early Colonial New England life. The question is, Has this revival come to stay? If so, then at last "La belle France" is coming to herself again, as she begins to walk in the light of God, and brave old Admiral Coligny and the victims of St. Bartholomew's Day have not died in vain.

Lanvallay, Dinan, Brittany.

W. W. N.

The work at Ajaccio, Corsica, is now under the care of M. Guendon, formerly a priest of the Catholic Church. Aiding M. Rivoire in the interesting station of St. Yrieix is M. Corby, also an ex-priest, and who has been long known to M. Corneloup, who is in charge of the home for converted priests. We commend these brethren to the earnest prayers of our readers that their work may be abundantly blessed of God, and that they may ever be strengthened by the power of the Holy Spirit.

AN INTERVIEW UPON THE McALL MISSION

OR WHAT THE GENERAL READER WANTS TO KNOW.

S. B. ROSSITER, D. D.

REPORTER. What is this McAll Mission?

SECRETARY. It is an evangelizing work in France in support of which all denominations of Christians in this country unite.

R. What! Say that again, and say it slowly.

S. It is an evangelizing work done in France which all the denominations of Christians in this country *unite to support*, and don't you forget it.

R. Well! I did not think they could unite in anything.

S. But they can and do. This Mission is of that unique excellence; it is so simple, so earnest, so pure, that any one who loves the Kingdom of God in this world can put his prayer and his money into it without hesitation, and without doubt. If I were inclined to preach—

R. Skip the preaching.

S. Very well! Go on with your questions.

R. What is the exact status of the McAll Mission up to date?

S. It has eleven stations in Paris, eighteen in the environs of Paris and fifty-three in the provinces of France.

R. In how many cities have you stations?

S. I never counted. I will hold up the map for you and you can count for yourself. How many do you count?

R. Forty.

S. Yes! Forty, and some cities not down. Amiens, for instance. You see it is a vaster work than people generally imagine.

R. Did you not at one time have more than eighty-two stations?

S. Yes! At one time there were more than one hundred.

R. What has become of them?

S. They have been taken under the care of French churches of various denominations. We can count over twenty stations to-day that churches have assumed and do now operate as their own. That is the genius of the McAll work, to pre-

pare the way, to sow the seed. We are the John the Baptist of the new time for France. Do you know, we believe that Christ is coming to France in a new and blessed way.

R. Oh, yes! very well, but what my readers are more particularly concerned about is who pays the expenses of the Mission?

S. I can tell you that. France in very great part, if you include the voluntary work of some hundreds of pastors and lay people; Canada in part, Scotland with great joy. Edinburgh, for example, has been divided into districts and the whole town canvassed for McAll Mission. Switzerland gives something. England helps grandly. England is having a bad quarter of an hour, but in spite of her sorrow and her struggle she still remembers the Mission. The English Friends, especially, just because their principles forbade them to contribute specially to the war fund, made large gifts for special needs of the work. And America, God bless her, gives to the Mission. She sent to Paris last year some twenty-eight thousand dollars and wants this year to send thirty-eight.

R. Can you give me the total expense of the work?

S. Very nearly \$65,000. And you will acknowledge that a Mission that maintains over eighty centres of activity is run very economically for that sum of money.

R. How do you do it?

S. Because of the large number of voluntary workers. Splendid men and women give themselves to the work. Dr. Henry Hunter assures me there are at least six hundred voluntary workers. The salaries of evangelists are small. They average about \$500 a year. It is a work of self-denial, hardship and love and has been wonderfully blessed of God.

R. Among what class of people does the Mission work?

S. Generally speaking among the lapsed masses, who have become socialists, infidels and utterly indifferent to religion. As a shrewd observer, who has lived many years in France, remarked, "The religious idea is dead." We do not seek to proselyte. A socialist, a lapsed Catholic, who does not become vitally a Christian is no better by simply becoming nominally a Protestant. Christianity is not primarily *protest*. It is affirmation, and the affirmations of Christianity are along

the lines of personal holiness and unlimited service of fellow men for Jesus' sake. A man must become Christian before he becomes Protestant, or we have no use for him. The McAll Mission seeks first, last and all the time to bring the sinner to Christ.

R. What are the prospects for the thorough evangelization of France?

S. I asked that question of many men in France, and the replies were as follows:

1. It is now, now or never, for France. It is this feeling that this is an exigency for France that makes the flame of zeal leap so high in the hearts of some of the younger French preachers.

2. The indications of heart hunger for the Gospel among the people of France are many and even pathetic. We find them among the rich and titled as well as among the poor and the laboring class. France has been feeding on husks for two hundred years and she is crying for bread.

3. Christian people need to awake to the mightiness of the opportunity and stand out boldly for a personal Christ for France. Do you know what Guizot, the great historian, said? He said France needs two things to meet the evils of the present condition of things: 1. The circulation of the Scriptures, and 2, the preaching of a simple Gospel. The McAll Mission undertakes to fill the bill. The ease with which audiences are gathered to hear the simple Gospel is one of the striking signs of the times.

R. Does the American McAll Association contemplate anything new this year?

S. Yes! It is engaged in a forward movement. It is trying by every means in its power to distribute more widely information about the work. It is calling upon all men who love the Kingdom and who remember our debt to France to assist us at this time. In ten years we ought to cover France with these outposts of evangelization. Tell everybody you know, will you?

R. Yes. Good-bye.—*The Evangelist.*

AULD REEKIE AND THE McALL MISSION

REV. S. B. ROSSITER.

I had a hasty summons to Edinburgh to be present at the annual meeting of the McAll Auxiliary of Edinburgh. I crossed the channel from Havre to Southampton and I never want to do it again. I would rather walk or swim.

But I arrived safely at length in London and took the midnight train for Edinburgh. The meeting was in the afternoon in a large room back of the fashionable Edinburgh *Café* and the room was fairly full. They have a little different order of exercises in Edinburgh from what we have in America. Some one must nominate a chairman and he must make an address of thanks. Then he calls upon the secretary to read the letters of regret, rather an interesting feature, by the way, as giving absentees an opportunity of expressing their continued interest in the Mission.

The treasurer is called upon to read his report, which on this occasion was very encouraging, as showing an increase in gifts to the Mission. The president of the Auxiliary, the Rev. Dr. McMurtrie, the secretary of the Board of Foreign Missions for the Church of Scotland, then gave a brief and graphic address. The business next in order is for some one in a more formal and yet warm way to thank publicly the lady superintendents and collectors, of which there are nearly one hundred in Edinburgh. These not only solicit in churches, but they district the whole city, and apply at every house for aid for the Mission.

Then Dr. Rossiter was introduced, followed by Mr. Brown, of Salle Rivoli, Paris, who gave most interesting incidents of the work. Just a little touch of quaintness gave the exercises a fresh interest to the secretary. American Auxiliaries might take note of the fact that in many cases men take office in these Auxiliary Societies, and give a manly push and vigor to the cause.

They might take note of the fact also that some of the finest ladies of Edinburgh serve as collectors, and go from house to house, asking subscriptions for the cause.

Collections are not taken in the churches. Speakers sim-

ply tell of the work in France and supply information and leave the collectors to do the work.

This did not finish my McAll work. Sabbath morning I spoke in the Dean U. F. Church, namely, the United Free Church, for the United Presbyterian Church and the Free Church have become one under that name.

In the afternoon I spoke in the Queen Street United Free Church to the children, for it was Children's Day, and in the evening in the Abbey Parish Church to a rousing congregation of nearly two thousand people. I wonder that some of our vacant American churches who are casting eyes Scotlandward have not looked up the record of the Rev. Mr. Sabiston, who preaches to the second largest congregation in Edinburgh.

Off again on Monday morning to London and so closed a very successful trip to Edinburgh in the interest of the beloved Mission in France.

THE WORK OF THE MISSION BOAT

During the last three months of 1901, *Le Bon Messager* visited the villages of Mont-Saint-Père, Fossoy, Gland, and at last advices was at Blesmes. All these are on the Marne and in the neighborhood on Château-Thierry. The meetings have been most encouraging, notwithstanding some interruptions from storms and floods. The attendances have been large, the boat being often crowded to its utmost capacity, and the interest and attention manifested have been most touching. A friend who went for the first time to see the work was greatly impressed at seeing so visible a proof of the desire of the people to listen to the simple preaching of the Gospel. It is hoped to go on till the frost stops work, as it may do for a short time, though for the last five years we have not had to interrupt the work on account of severe weather.

M. Tricot is planning a series of visits to the places on the Marne that the boat has visited during the past twelve months, that he may continue the work by colportage, and, with the help of others, hold meetings in the villages as occasion offers.

—*Paris Quarterly.*

A GREAT EVANGELIST, R. W. McALL

REV. R. SAILLENS.

[Translated for *The Evangelist* from the French of *Foi et Vie*.]

On All Saints' Day of this year (1901) a touching ceremony took place at Père la Chaise, in the presence of a few friends of the Kingdom of God, and of a numerous crowd of visitors to the cemetery, who on that day are always to be counted by thousands. The ceremony was the dedication of a simple monument—a stone cross—erected to the memory of the "good Englishman," as the working men of Belleville called him. Long before his death our churches had given Mr. McAll the right of citizenship among us, and it was not without a certain patriotic emotion that we saw at his funeral (in 1893), a squad of French soldiers pay the last honors to this foreigner whom the Government of the Republic had decorated for his work of pacification and moralization in the populous quarters of the city. For the discreet and faithful companion of all his thoughts, Mrs. McAll, had recognized that the mortal remains of this friend of France ought to be laid to rest, not in one of those romantic English churchyards, dear to the poet Young, where the sleep of the dead must be sweet, but here in the very heart of this Paris which he so much loved, and in the most French necropolis of them all. She desired that this cross, upon which are graven the divine words of love and pardon, should be erected as close as possible to those quarters, Ménilmontant and Belleville, whither almost thirty years ago he came to plant upon the smoking ruins of our Civil War the peaceful standard of the Crucified One.

I have no intention here to sketch the life of this man of God. That work has been done, better than it could have been done by any of us, by the same pious hand which has just erected this stone cross. But I would lay upon this newly disturbed grave a flower of gratitude, of affectionate and filial remembrance.

How, when one comes to speak of a man in whose intimacy one has lived for almost twenty years, is it possible to avoid the "I" which is generally so ill-advised? I shall not even try to do so. I shall simply let my pen run on as my memory guides

it. My excuse must be the necessity, which in these times appears to me very great, to make once more living the example of the great evangelists who have preceded us. Each new generation of workers for Jesus Christ artlessly imagines itself to have discovered the depths of human wretchedness and the means of remedying it. This illusion is perhaps necessary, for no truth is truly ours until we have found it by a personal effort. Nevertheless, it is good to remind ourselves that others before us have borne our suffering and sinful humanity in their hearts, that others have held up the torch of Truth in the darkness. They have passed it on to us, others will take it from our hands. That these last may not be unjust to us let us not be unjust to those courageous ones who came before us.

I shall never forget my first interview with Mr. McAll.

It was the last Sunday of the year 1873. A missionary student in London, I had come to Paris to pass the Christmas holidays with my parents, who had lately removed here. My father proposed that I should go in the afternoon to a meeting of a new sort, which was held in a shop on the Boulevard Ménilmontant. We went. It was 5 o'clock. Crowds of workmen in Sunday clothes were passing along the sidewalks, the street lamps were already being lighted. A worthy man was standing at the door of a large shop. He put a paper into my hand. I read:

TO WORKINGMEN.

Some French and English friends desire to speak to you of

THE LOVE OF JESUS CHRIST.

Everybody welcome.

This invitation, so novel and so cordial, impressed me deeply. I found the shop furnished with straw-bottomed chairs; white curtains at the windows, texts from the Bible upon the walls. The hall was lighted by many kerosene lamps. There was no pulpit, not even a platform. On a level with his hearers, behind a table on which was a rude box covered with red cloth, bearing two lighted candles, stood the founder of these strange meetings. He was the finished type of the non-conformist "clergyman," tall and slender, his upper lip shaved,

his hair turning gray, wearing a long frock coat, a white cravat, a gold chain around his neck. The distinguished character of his dress, so in contrast with his surroundings, impressed respect upon his audience quite as much as it provoked their surprise. "How could such a man undertake such a work?" The question came involuntarily to the mind. The usual notion of a popular preacher, hirsute, negligent in dress, "hail fellow well met," was far enough from being realized here. It was the perfect gentleman who stood before us.

At the harmonium sat Mrs. McAll. We sang hymns printed on sheets of paper—our old songs of the Revival [in the early half of the century], and in addition, a few original hymns in somewhat defective French, but the melodies of which, admirably played upon the modest instrument, were quickly taken up by the assembly.

Everyone knows the McAll meetings, but their present simplicity is not to be compared with that of the early days. For lack of speakers, certain English ladies would read extracts from the *Almanac of Good Counsel*, or some good tract. The president in his turn would read an address hardly five minutes long. I shall return to these little discourses, veritable models of their kind. The prayer, too, was read in the early days when Mr. McAll carried almost alone the weight of the work.*

One felt through it all the desire to give to this people, who no longer trusted their priests, but who had preserved a certain

*Here is one : Our heavenly Father, God of infinite goodness and mercy, teach us to pray. We do not merit that thou shouldst listen to us, but thou hast so loved the world as to give them thine only Son, that whosoever believes in him shall not perish, but shall have eternal life. For his sake forgive us our sins. Dispose the heart of each one of us to cry out with the publican, Be merciful unto me a sinner! May God bless each one who is here; though we are strangers to one another, we can pray for one another. Bless the aged people, bless the young men. Our Father, look with great compassion upon those who are in affliction. Provide for the needs of the poor. Sustain those who are appointed to die. May God bless this great country and this great city. O Lord, teach each one of us how much Jesus loves us! May these dear friends feel that they have need of Jesus for their eternal salvation. Hear our prayer, O our Father, for the love of Jesus Christ, thy well beloved Son. Let us go in peace. May the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with us all, forever. Amen.

respect for the names of God and of Jesus Christ, a religion suited to their comprehension, simple and familiar, founded upon repentance and faith in the atonement made by the divine Saviour, for those sins which they found a heavier burden than even poverty and illness.

Mr. McAll had learned that a future missionary was present. Without too much effort to ask leave he presented him to the public, thus obliging him to make some remarks. Great was the embarrassment of the provincial youth who thus found himself for the first time, and without preparation, before those Parisian workingmen whom we understood to be so critical, so sarcastic, so revolutionary! The young man quickly came to a decision, he would speak on the subject indicated on the program—*the love of Jesus Christ*. He did it with all the warmth, emotion and inexperience of his age, and that address determined his destiny. The meeting over, Mr. McAll drew him aside: "I need a helper," he said, "and you are the one."

"But I have only begun my studies."

"You can study as you go along. I must have some one for this growing work."

"But I was thinking of Africa."

"Africa!" And the good Englishman began to plead with the young Frenchman the cause of his own people. He gained his cause. Six months later I entered upon my work in the McAll Mission.

(Concluded in April.)

MY FIRE AT ST. ETIENNE

S. B. ROSSITER, D. D.

I rode from Paris to St. Etienne, a twelve hours ride, to see the McAll work there. The day, which was bright in Paris when I started, turned to be rainy and cold in the latter part of it. At St. Germain-sur-Fosses the railroad men brought along flat cylinders filled with hot water in order to warm the atmosphere of the cars and the feet of the passengers. When I arrived at St. Etienne it was dark and drizzling, and I was tired and glad to hasten to my room. As I

opened the door of my chamber I saw that sticks of wood were laid in the fireplace ready for lighting. The temptation was too great for me, for I can withstand anything but temptation, and I am very partial to a fire, and the conditions were such as to increase my partiality. So I said to the servant, "Light that fire," and very soon a bright wood fire was leaping on the hearth. Drawing an armchair up before it, I sat down where I could feel the warmth of the blaze and the firelight could shine on my face, and, to change the phraseology of the Psalms a little, "While the fire burned I fell to musing."

Surely I have seen many things and men since I rang the little Huguenot bell that hangs in the little steeple of the hall at Marquise and looked upon the face of the man whose heart God had so wonderfully changed. I have visited many places since then. The little hall at Desvres, crammed to the doors—do you remember the rude but rapturous singing, as the whole audience joined in singing "Jusqu'à la Mort," "Even Unto Death"? And then the early morning prayer meeting at Boulogne and the prayer of the Matelot, for the friends from America. And then there was Amiens, beautiful Amiens, with its new hall so clean and attractive. The visit was repeated twice, and with increasing interest and renewed love for the work. Do you recall the prayer in the heart of Pastor Bruce for another hall in Amiens? Then Nantes with its mighty ship-building industry and its tens of thousands of workingmen, socialists nearly all of them. True, all over France—not thirty per cent. loyal to the church of their fathers. And the McAll Hall is bearing its clear and steady testimony for the truth as it is in Jesus, and oh! how sweet that truth is to those who hear it for the first time.

And then La Rochelle, with its air throbbing with the history of the brave defence of the city by its sturdy mayor, Jean Guiteau, against the troops of Cardinal Richelieu, but all in vain. And the brave mayor who *would not* surrender sought the subterranean passages and never more was heard of. And there, too, the McAll light is burning, and at La Pellice also, and at Rochefort, and all that neighborhood is being saturated with the Gospel story.

And then Saintes, with its story of brave protest on the

part of the French workman against the threatened closing of the hall, and Cognac, of brandy fame, and Limoges, with its wonderful pottery, and the McAll work there, more wonderful than its china factories, impressing the image of Christ on the human heart. And now here in St. Etienne, with the fire-light playing around me. Ah! this warmth is delightful, and how cheery the room looks now! I wish every home in France was as cheerful as this room. Surely the introduction of the Gospel into France will improve the physical conditions of the laboring class. Do you recall that long conversation with the converted anarchist Tricot, continuing until after midnight in the room of Pastor Bruce at Amiens, about the condition of the French people? Do you remember his warmth as he related the sufferings of the poor, their disappointments and the hopelessness of their struggle in which church and state and even Christianity may be wrecked, unless God Almighty interposes? It was the deepest and most serious night we had in France, and at the end we three men stood up, for Protestants stand up to pray in France, and asked God to mightily bless France.

"SALLE BOSTON"

In Paris we attended the Scotch Congregational Church as nearer in distance than the American Presbyterian and quite as near in affiliation, taking into account both nationality and denomination. The attendance was very small. The Rev. Mr. Soltau, of the McAll Mission, preached (the service was held at one of their preaching stations) and kindly offered to guide us to the Boston Mission in the evening. Here we found a beautiful building, completely equipped with a hall for the McAll Mission, a school-room for thirty children, a medical department with every modern equipment for simple surgery and treatment of patients who could come and return to their homes, and a large club-room for men, which latter has some three hundred members at five cents a month, who have the privileges of a reading-room well supplied with good material, a billiard table and games. This building, costing \$80,000, is the gift of a French lady, who appreciates the value of the

Mission work and who desires to help her fellow-citizens not so fortunate as she, in their bodily, mental and spiritual needs. An earnest service was held with an impassioned address by a French preacher to an audience of about one hundred. Singularly to us, Sunday is not their best time for meetings; that is a play day, the week day meetings attracting much larger gatherings.—*Rev. G. M. Boynton, D. D., in Congregationalist.*

WOMEN'S WORK IN THE MISSION

We need scarcely dwell upon the great importance of the work among the women and children, carried on by the Mission in all our stations. It may not be realized, perhaps, that in addition to many volunteer lady workers the Mission has on its staff twelve *Lectrices de la Bible*, as they are designated, seven of whom labor in Paris and five in the provinces. We mention their names and places of work, in order that we may remember them in prayer, and thus uphold them in their daily service for the Lord. The work is not easy, and needs, like all other work, much patience, perseverance and faith.

This is the list:

PARIS.

Mlle Berner.....	Grenelle and Javel.
Mme Bertrand.....	Faubourg St. Antoine.
Mlle Cladière.....	Rue Nationale.
Mlle Crespín.....	Salle Rivoli.
Mlle Gardiol.....	Rue d'Allemagne.
Mlle Raimond.....	Faubourg St. Antoine, Bercy, and the Office.
Mlle Savary.....	Rue Clignancourt.

IN THE PROVINCES.

Mlle Chazot	Lille-Fives.
Mlle Cyboulle	Boulogne-sur-Mer.
Mlle de Garis.....	Limoges.
Mlle Deluz and Mlle Suzan	Marseilles.

NOTES FROM FRANCE

S. B. ROSSITER.

Salle Beach

One of my few sad hours in Paris was that in which I attended the closing of Salle Beach. I looked around upon the walls, upon the Scripture mottoes, which had read themselves into the consciousness of so many poor people of Paris, upon the pictures, the special gift of Mrs. Hurlbut, of Cleveland, and especially upon the forty or more chairs bearing the names of people, some of whom I knew, all of them faithful friends of the Mission, and I felt that it was a holy place. The Blessed Spirit must have been here in answer to prayer. But Salle Beach must move from this locality to occupy some other which more greatly needs the illumination of the Gospel light. Such a place has been found at No. 13 Passage Legendre, and the new hall will bear the impress of the old. I asked Mr. Soltau to take special care of the chairs sacredly dedicated in memorial service, and they will all be placed in the new hall. Mr. Morel, a splendid young Swiss pastor, a graduate of Lausanne University, formerly of Desvres, has been asked to take charge of the new hall for a year.

St. Yrieix

Our new station at this place is doing fine work and increasingly so. Monsieur Corby, formerly a priest, has been invited to labor in connection with this hall. This is a grand field and some of our Auxiliaries might be led to assume the entire support of this hall.

Mr. Greig

It will be a great joy to all the friends of the Mission to learn that Mr. Greig is going to relinquish the care of his Bercy Church in order to give himself more entirely to the work of superintendence of the Mission, visiting as often as need be the different stations and imparting his wisdom, strength and cheer to the burdened and tired workers. The Mission needs just this sort of work in order to adapt itself to the different situations which it is constantly meeting. The whole Mission will take new spirit and new aggressiveness from this conclusion of the Board.

**Faubourg Saint-
Antoine**

There are a good number of Bretons living in the neighborhood of this hall, and a service for them has been arranged for once a week. The Gospel will be preached in the Breton language, and thus the McAll light is penetrating places of which Mr. McAll never dreamed.

• The biennial sale has come to be an event quite expected by the friends of the Mission. The idea of the sale sprang from the fertile brain of Mrs. Soltau, the wife of our devoted treasurer. Its proceeds have been increasing from year to year and last year, notwithstanding unpleasant weather, they reached the highest point yet attained, \$560 over and above expenses. When we were in France last summer Mrs. Soltau and Mrs. Rossiter had a consultation about the matter, and if there is a disposition on the part of the McAll ladies to help in providing articles for this sale, arrangements can be made to this end.

HERE AND THERE

To meet the growing needs of the work in several directions, changes have taken place of late in some of our stations. M. Morel, who was at Desvres during the summer, has come to Paris, and will give himself chiefly to the new Salle Beach. M. Morel has been replaced at Desvres by M. and Mme de St. Vidal, who offered themselves for Madagascar, but could not long stay there owing to ill-health. Desvres is a town of 5000 inhabitants, where hitherto no Gospel work has been carried on. At Boulogne-sur-mer, Mlle Bonnal has left the Mission to be married to a Wesleyan missionary going to China. Mlle Bonnal's place has been taken by Mlle Cyboulle, who has been laboring at Lille for some two years.

The vacancy at Lille has been filled by Mlle Chazot being called to the interesting work there. Mlle Chazot is a member of the Baptist Church.

HOME DEPARTMENT

IN MEMORY OF THE GENERAL SECRETARY

The death of Miss Caroline Remington, for many years the faithful General Secretary of the American McAll Association, is a sad surprise and shock to many friends in both America and France. She had so long seemed an embodiment of the Association, presiding at the Bureau, in touch with all the



Auxiliaries, and assisting at annual conventions, that she appeared inseparable from its interests, while her strong constitution precluded the dread of illness or decline. When she left Philadelphia for a few weeks of relaxation among the mountains, she thought herself well, but "very tired," not dreaming of a disease which had already progressed. She continued, as

always during the summer, the necessary correspondence connected with her office, and used her leisure hours to make articles for a "sale" planned by the Auxiliary, at her home. A sprained ankle prevented her taking exercise, and the fatal trouble rapidly developed. Even after her return to Philadelphia she expected to rally and be again at the Bureau, but notwithstanding remarkable vitality, the weary hands and heart had done with earthly work, and she entered into rest on October 24th.

Miss Renington was one of a large, God-fearing family of the Society of Friends. Perhaps this was the cause of her singular disregard of ecclesiastical traditions. The atmosphere of the "Meeting" failing to satisfy her, when wishing to do aggressive work, she joined whatever church she thought most conducive to Christian growth and activity. Sect meant little to her. Probably some had worked with her for years without knowing to what denomination she belonged, but every one who was with her for five minutes felt sure that she was in "the Holy Catholic Church, the Communion of Saints." To the influences of her early life she owed her calm, even temper, and she always adhered to extreme simplicity in dress, and used the pleasant, plain language. It was natural that she should become deeply interested in the McAll Mission which teaches "a religion of freedom and earnestness." She was identified with the American McAll Association from the beginning, was the valued assistant of its earliest officers, and at one time acted as treasurer; but she was best and most widely known as General Secretary. Her labor was not merely professional, a routine of duties demanded and done. She loved the work and showed her strong Quaker conscience in minutest details, even in her characteristic handwriting, plain and legible.

Although she had never been in France, she was familiar with all the stations and missionaries. She was a bond of union between the American Auxiliaries, and even kept herself informed of changes of residence of McAll workers, endeavoring to enlist them for the cause in their new homes.

Of the Philadelphia Auxiliary, although holding no office, she was an invaluable member. No meeting was complete were she not in her accustomed seat ready with information and encouragement. Committees met in the Bureau that they might consult her judgment, and she was glad when a little circle gathered there to pray for the beloved Mission.

Her sympathy was not confined to one object.

She contributed generously of her slender means when worthy need applied to her. If sometimes rallied on a particularly unpromising protégé, she would say, "He is suffering and he is a Christian." Thus she gave many a cup of cold water in the name of a disciple.

A character like hers is a lesson to young women with long years before them. Wealth, high position, brilliant gifts are not requisite to honor and usefulness; but a life so controlled by the Spirit that he can make of it what he designed will glorify God, benefit the world and leave a blessed memory.

Humble in heart and retiring in disposition, our dear friend is doubtless surprised if she knows how many beyond her family circle feel earth more lonely since she has passed out of sight, and it was with glad wonder that she heard her Master's welcome home, "Well done, good and faithful servant."

F. L. W.

THE HOME FIELD

New York Immediately on his return from Europe the Secretary plunged into work. On Tuesday, November 19th, a reception was proffered him by the ladies of the New York Auxiliary.

Elizabeth On the 20th the Elizabeth Auxiliary had their fall meeting, and a union service of several of the churches was held that as many as possible might hear the latest tidings from France.

Plainfield On Thursday the New Jersey State Convention was held at Plainfield, and it was a meeting full of inspiration and instruction. Delegates were present from nearly every Auxiliary.

New Rochelle Friday our new Auxiliary at New Rochelle was formed, and we feel that the Rochelle in France and New Rochelle in America will serve as connecting stations for the work of sympathy and helpfulness between the two continents.

Meriden Saturday I took my way to Meriden, Conn., and the ladies of that Auxiliary will never forget the furious northeast storm that broke over the city that Sunday and diminished the attendance in the five churches which had opened their doors for the McAll Mission. Do not be discouraged, ladies. Better days next time. Monday was the State meeting for Connecticut, and a most cheerful meeting it was. It adjourned to meet in Norwich next year.

New Haven Tuesday I was in the ever cordial New Haven. A most important resolution was passed by the New Haven Auxiliary. "*Resolved*, That steps be taken by the New Haven Auxiliary to interest the following cities in New Haven County, Wallingford, Danbury, etc., and persuade them to unite with New Haven, Meriden, Westville and Whitneyville in increasing the contributions to the McAll Mission in France." The New Haven Auxiliary has contributed another seed thought to our work which will in time produce great fruit. Get some of that seed and plant it in your county.

At an evening meeting held in the Congregational Church of Westville, Dr. Rossiter spoke on a Sabbath in Paris.

Norwich Friday I was in Norwich. Every means had been taken to inform the people about the meeting; notices in papers and from the pulpits and on postal cards. And in spite of a night of snow and ice, which made walking very dangerous, and in spite of the fact that Thanksgiving was not fairly over, an interested audience gathered to hear of our new Salle Beach at Impasse Legendre.

New Britain At New Britain on Saturday the audience was larger than we expected and great hopes fill our hearts in regard to this beautiful inland city in connection with our McAll work.

Hartford had prepared for us a series of splendidly planned meetings, and hearings in Sunday schools, in churches, before ministerial clubs and in the halls of the Theological Seminary. Windsor Locks received us on Thursday for a brief stay and address, and then on to Springfield, towards which we had cast longing eyes for a long time.

A live Auxiliary once existed in Springfield, and there remained yet the foundations of the old building in the shape of six or eight churches that still kept the McAll cause on their list of benevolences, and also one faithful officer, who still retained her loyalty to the cause, and best of all, perhaps, a number of former members of the Auxiliary, whose hearts were yet warm towards the work and were saying to each other, Why does the McAll cause so droop among us? Friends rallied and once again the Springfield Auxiliary is well officered. •

A friendly Providence guided me to Southington and Plantsville, Connecticut, and new friends to the cause were gathered into a group of annual givers to the cause under the leadership of Mrs. Stevens, of Southington.

Northampton East-hampton and Amherst Northampton and Easthampton are always ready to hear of God's doings in France. Amherst is to crown all her former efforts by holding the 17th of January meeting and inviting the surrounding towns. We hope the interest will be greatly increased.

A meeting was held there on January 8th. Newark In the afternoon it took the form of a union prayer service, when Dr. Rossiter spoke, and in the evening prayer service in Dr. Vance's church. Dr. Rossiter spoke again.

The Auxiliary decided to assume the work at Saintes and Cognac, as had been suggested by the Paris Board, and they are very happy in having halls of their own. Besides this, they will give voluntary offerings to the temperance work.

Albany

A social meeting was held at the beautiful home of Mrs. P. K. Dederick, Tuesday afternoon, November 12th.

The secretary gave a report of the annual convention at Washington, D. C., in May. A personal letter from Dr. Rositer was read. It referred to the good work of Mr. and Mrs. Greig in the hall on Rue du Faubourg St. Antoine, and especially complimented Mr. Greig on being such an up-to-date Sunday-school man. That hall is now furnishing its own constituency for the Sunday-school and Christian Endeavor work.

Special reference was made to *The Silent Highway*. Mrs. D. O. Mears and Mrs. Thatcher added words of commendation of this very delightful book.

The sad announcement was made of the death of Miss Caroline Remington, general secretary of the Association. Mrs. Edward Carpenter was appointed a committee to prepare suitable memorial resolutions. A social hour with tea followed.

The Albany Auxiliary has decided to hold similar social meetings monthly, believing that they will awaken more active interest in the work.

This Auxiliary was organized in 1884 and has a membership of about two hundred. The officers are: President, Mrs. Ralph W. Thatcher; Secretary, Mrs. William C. Van Alstyne; Treasurer, Mrs. Francis Shields.

MEMORIAL DAY

The American McAll Association has adopted the 17th of January as a Memorial Day, and earnestly desires that Auxiliaries should emphasize it with an appropriate service.

The following suggestions were submitted for January 17, 1902:

THIRTY YEARS AFTER!

What hath God wrought?

- I. From *two* workers in the beginning, now into the hundreds.
 "A little one hath become a thousand."

2. From one small hall with 28 chairs to 79 halls with sittings for 10,500. (Let each Auxiliary take up the work of its own hall as an outgrowth from the first.)
3. From 2 meetings to 221 in a week (of which each Auxiliary has — so many).
4. Children's meetings commenced February 1st, 1872, now amount to over 5,500 in the year. (For beginnings, see Chapter V in "Cry from the Land of Calvin and Voltaire.")
5. From the small boat loaned or hired in 1883, to two floating chapels owned by the Mission in 1901, with sittings for over 300. (See "Cruise of Mystery" and "Silent Highway" for incidents.)
6. A Hymn Book of over 500 hymns compiled by Mrs. McAll ("Cantiques Populaires").
7. Dispensaries, Mothers' Meetings, Boys' and Girls' Industrial Classes, Temperance Societies, Choral Classes, Y. M. C. A. and Y. W. C. A., Christian Endeavor Societies and Fraternal Societies have been inaugurated at different times as the development of the work demanded.
8. Bibles, Testaments, and portions of Scripture were distributed last year to the number of 15,000.

Reference Books

"Cry from the Land of Calvin and Voltaire."
"Life of Dr. McAll" (14th chapter), and the Paris Report for 1900.

Use "Cantiques Populaires" for hymns, and if possible have them rendered in French.

THE SEVENTEENTH OF JANUARY

On this day, 1902, the McAll Mission rounded out its thirty years. The day was not forgotten, we believe, in any of the Auxiliaries of long standing, though it was not possible to have a public meeting in all of them. New York, which found great blessing in celebrating the day last year, held a meeting in the Madison Avenue Baptist Church, where its regular monthly meetings are held. The pastor of the French Evangelical

Church, the Rev. H. L. Grandlienard, the Rev. George Wm. Knox, D. D., and Dr. Rossiter took part in the meeting.

Boston had planned for a meeting, not on Friday, the 17th, but on the following Sunday, with a sermon on the Mission, preached by the Rev. H. S. Johnson, of the Warren Avenue Baptist Church. But it becoming necessary to postpone this sermon to the following Sunday, the 26th, on Sunday, the 19th, the Rev. Edward Hunting Rudd preached on the work in France in the First Congregational Church of Somerville.

Hartford, which had recently held several meetings when Dr. Rossiter was present, decided to keep the day simply as a memorial in the privacy of the members' homes, the more so as the devoted and indefatigable president, Miss Mary B. Lewis, was asked to help New Haven with its memorial meeting.

New Haven held a commemorative meeting on the 17th, with several hymns from the *Cantiques Populaires* sung by a quartette, a brief sketch of the Mission and an address by Miss Lewis, who spent several months in France last summer studying the Mission, and who is very much in demand at meetings this winter.

Plainfield, New Jersey, held a meeting for prayer and praise in the parlors of the Crescent Avenue Church, with reports from their evangelist and Bible reader in Limoges. One feature of this meeting was earnest prayer for an increased blessing on all the Auxiliaries, as well as on the devoted workers in France.

Utica postponed its annual meeting in order the more efficiently to observe this day. The meeting was one for ladies only, however, a public meeting being planned when Dr. Rossiter visits Utica in the spring. The church was beautifully decorated with a picture of Dr. McAll, and not only the French and American, but also the British flag, in his honor. Hymns were sung from the *Cantiques Populaires*, one of them as a solo; there were devotional exercises, reports and election of officers, as in an annual meeting. A paper was read by one of the members, resuming the work of thirty years in France, and an address was given by one who has recently returned from that country. Leaflets were distributed and afternoon tea followed the interesting meeting.

Troy held its regular meeting on January 16th. The anniversary of the next day was referred to, the progress of the thirty years was presented and in a general way the day was observed, though without special exercises.

Worcester deemed it not wise to add to the number of meetings, but will observe the day at the regular bi-monthly meeting in February.

Baltimore being crippled by the absence in Paris of the long-time and most zealous President, Mrs. Green, and having only a few weeks before elected Miss E. E. Burd to fill the place found it impossible to hold a memorial service. The Auxiliary is planning a public anniversary meeting later in the season.

DR. ROSSITER'S ITINERARY

The Prayer Calendar of the Association is the itinerary of Dr. Rossiter. He earnestly craves the support which we can all give him by prayer. His dates are as follows:

Detroit, Mich.....	Feb. 2-5.
Saginaw, Mich.....	Feb. 6-7.
Chicago, Ill.....	Feb. 9-17.
Minneapolis, Minn.....	Feb. 19-21.
St. Paul, Minn.....	Feb. 22-24.
St. Louis, Mo.....	Feb. 26-Mar. 2.
Louisville, Ky.....	Mar. 4-6.
Indianapolis, Ind.....	Mar. 8-10.
Buffalo, N. Y.....	Mar. 12-14.
Rochester, N. Y.....	Mar. 15-17.
Pittsburgh, Pa.....	Mar. 19-21.
Cincinnati, O.....	Mar. 23-25.
Dayton, O.....	Mar. 26-27.
Cleveland, O.....	Mar. 29-31.
Syracuse, N. Y.....	Apr. 2-4.
Utica, N. Y.....	Apr. 5-8.
Rome, N. Y.....	Apr. 9-11.
Albany, N. Y.....	Apr. 13-15.
Troy, N. Y.....	Apr. 16-18.
Poughkeepsie, N. Y.....	Apr. 19-21.

By comparing dates in the above itinerary, which has been prepared by the Committee on Representative Work, it will often be possible to reach Dr. Rossiter *en route*, letters being addressed in care of Auxiliary officers. Mail sent to him at 759 St. Nicholas Avenue will be forwarded. Please send Dr. Rossiter letters of introduction to friends in these cities, also writing these friends that he will call on them while in their locality.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

NOVEMBER 15, 1901 TO JANUARY 15, 1902

MASSACHUSETTS, \$197.53		NEW JERSEY, \$486.85	
Andover Auxiliary	\$103 50	Bloomfield	\$40 60
Easthampton "	25 00	Plainfield Auxiliary	200 00
Holyoke "	37 00	Morristown "	131 25
Lowell Auxiliary, S. Robitschek.	2 00	Newark "	105 00
Medfield, Rev. and Mrs. L. M.	5 03	Trenton "	10 00
Pierce.	5 00		
Northampton Auxiliary	25 09		
CONNECTICUT, \$242.59		MARYLAND, \$105.00	
Bridgeport	\$5 00	Baltimore Auxiliary	\$105 00
Norwich Auxiliary	237 59		
NEW YORK, \$768 15		OHIO, \$142 00	
Buffalo Auxiliary	\$30 65	Cincinnati Auxiliary	\$142 00
New York City Auxiliary	727 50		
New York, E. & M. Collins.	10 00	MISSOURI, \$22.16	
		Springfield	\$22 16
PENNSYLVANIA, \$107.25			
Philadelphia Auxiliary	\$99 75		
Williamsport "	7 50	MICHIGAN, \$57.00	
		Saginaw Auxiliary	\$57 00

FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

AMERICAN M^CALL ASSOCIATION

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MRS. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

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Miss ANNA L. DAWES, Western Mass.

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Board of Directors

Term Expires, 1902.

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